

PSALMODY. A collection of Public Worship. With Hymns and Prayers, for the use of the Church of the Baptist. By the Rev. H. A. Graves, Editor. Wm. S. Dabrell, Publisher.

REV. H. A. GRAVES, EDITOR. WM. S. DABRELL, PUBLISHER.

A Religious and Family Newspaper.

PUBLISHED WEEKLY, AT NO. 11 CORNHILL, BOSTON.

TERMS.

When sent to one individual, and payment received in advance. Single paper, - - - \$2 00 Seven papers, - - - 12 00 Twelve papers, - - - 22 00

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All communications from MAINE to be directed to the Associate Editor, E. A. KINGSBURY, CHINA, Me.

whose editorials are designated by the initials E. A. K.

This paper, having an extensive circulation in the country, affords a good medium for making a general impression on the minds of the people.

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country, like a huge mass of combustibles, is all ready for ignition. Let the torch be applied and there is at once a conflagration. Thus we account for the excess of excitement which often occurs in religious assemblies in the West, and especially in the South-west.

But to return to the meeting at Middleton:—It continued near a week. About fifty were added to the church, most of them by baptism, a few by letter. Among these were some who had formerly belonged to the church in the older States, but on coming to Mississippi, had forgotten their religious obligations. By the way, I apprehend this is not a rare occurrence.

Quite a number of those who joined were blacks. No special effort had been made for them. Indeed, they had been entirely neglected. Not a sermon had been preached to them, in distinction from the whites. No seats had been appropriated to their use. They had been entirely forgotten in the all-absorbing interest felt for the whites. They came to the meeting, and when they could, and dared to, they entered the house; when they could not, they stood outside and looked in through the doors and windows.

But, notwithstanding this neglect, towards the close of the meeting, it was found that some of them wished to unite with the church. The masters of a number of them were Presbyterians. The church, therefore, before it could receive them, was under the necessity of sending off to obtain certificates from their masters, certifying that they were willing their slaves should be baptized and received into the Baptist church. This is a land of religious liberty, you know—an asylum for the oppressed!

Finally, after much delay and trouble, a time was appointed to hear the experience and edification upon the case of the "niggers." I was particularly struck with the appearance of a woman among them. There was a simplicity and earnestness about her which is seldom witnessed. She had waited from the first of the meeting for an opportunity to tell her feelings. She now came forward to give utterance to a full heart. Her emotion was so great that at first she could not speak. At last she became sufficiently composed to say, "I love Jesus too." She could utter no more. Nor was it necessary. The simple, earnest expression touched all present. Here was the eloquence of the heart; and though that heart was ignorant, and had rarely expressed emotion, yet now, I have no doubt, she felt the unspeakable preciousness of a Saviour's love—her very manner showed how deeply she felt it.

[To be concluded next week.]

For the Christian Reflector.

Hymns to Christ, No. 2.

By KALETH ARVINE.

For those very reasons for which sinners have the Saviour, true souls love him more." N. C.

Praise for requiring submission.

Thou to praise the most dear win of me.

Master, thy claim divine,

Which seek a kingdom in me.

Swallowing up my will in thine.

Like a ship upon the ocean,

Drifting on—no helm or chart—

Thus, a prey to every emotion,

Wert thou gone, would be my heart.

PROTESTANT EPISCOPAL CHURCH.

We are not about to join in the almost universal attack upon this body of Christians. We desire not to increase the prejudice against it, which certainly exists to a great degree. We would remove that prejudice, if possible. We would not lessen, by a hair's breadth, the influence for good which this church exerts. We would not denounce this influence as tending towards Romanism, or as undermining the great principles of the Reformation. We sympathize with it in the fiery trial which it is passing through;—with its inward dissensions and outward conflicts. While we sympathize, we rejoice in the belief that truth is throwing off error, and will be made purified from its dross, as a whole, this church will be driven back upon first principles, and made more alive to the possibility and danger of corruption. Our sympathies are with the Protestant Episcopal church, because Providence seems to have placed it in the front of the battle, which the signs of the times seem to show is to be fought once more by Protestants against Romanists. A contest between the two antagonistic principles upon which these churches are built, seems, even now, to have commenced. It is to be waged on every field where the cross of Christ is planted;—in our own land,—among every Christian people,—all over the field of our missionary efforts,—wherever souls can be lost or won. It is to be fought with an enemy, united in action, powerful in means, and subtle in the use of them as the enemy of mankind. We go into the contest divided among ourselves, weak, and with wisdom far less than that of the serpent. The God of battles will aid us, and the weak shall conquer the strong. But it is the part of wisdom to commence the warfare by a united attack upon that body of Christians in which the conflict begins. We certainly shall not be the stronger for breaking down the Protestant Episcopal church, and forcing the members of its communion into the Roman Catholic church. We can agree with them in their Protestantism, if we differ from them in their Episcopacy. We feel that it is the duty of every Christian to express sympathy for them in a contest which is not for the latter, but for the former. In the discharge of this duty, for ourselves we speak thus.

We have said that prejudice exists among the mass of Christians in the United States against Episcopalians;—perhaps a stronger feeling than against any other Protestant denomination, where personal feeling does not give point to dislike. Disapproving, as we must, of much we find in that church, the truth is not to be concealed, that nothing but ignorance, and the association in the minds of men of that denomination with the government, whose oppressions drove our fathers into revolt, could have produced a dislike so general, and to a great extent, so unfounded. The Episcopalians have been considered as formalists, and attached to mere ritualism, while opposers forget, that although there may be danger that the use of forms will degenerate into formalism, a Newton, a Richmond, a Griswold, and hosts of others whose piety none can doubt, have found those same forms the appropriate medium for the expression of the deep devotion of their souls. The Episcopalians have been considered hostile, because he is proud of his church, and prefers her to any other. For ourselves, we have but little sympathy with the professor who loves not his own church far beyond all others. We love the name of Baptist. We love the Baptist church with an affection far above and beyond any which we can feel for another church. We love her beyond all others;—we respect her above all others. No Episcopalians breathe who have deeper love or higher respect for his church than we have for ours. We love our church as the church of Christ. "May peace be within her walls, and prosperity within her palaces." We would not deny to the Episcopalian the exercise of that feeling which we are proud of possessing ourselves. It is a common prejudice against Episcopalians that there is little, if any, vital piety among them;—that they build their hopes of salvation upon church-membership and the use of forms and ceremonies. Such an opinion could only have been general from a want of contact with Episcopalians. Only in the larger villages are Episcopal churches to be found, and the mass of Christians are but imperfectly, if at all, acquainted with them.

It was our lot to spend the days of childhood, and several years of youth, in the midst of Episcopians, and as a constant attendant upon the public worship of their church. We admired their glorious liturgy; its massive grandeur, since hallowed by antiquity,—its deep, devotional feeling, expressed in antiquated language, appropriate only to be spoken under gothic arches, and to be read by the dim light of windows of stained glass. It is our privilege now to be intimately acquainted with many of that communion;—to listen to their religious conversation, and to watch the development of deep devotional feeling within them. Though we can but smile at the exclusiveness of their regard for the church, we respect the feeling which produces it. When we first began to desire a union with the church of Christ, the influence of early feeling drew us towards this denomination. If feeling alone had been regarded, we should this day have been an Episcopalian. There were objections too strong to be overcome by feeling. We objected to sprinkling;—of the great stress laid upon the weakness of the laity;—of the broad construction given to their thirty-nine articles;—to the ultra Arminian stand with equal assurance upon them, while neither can refuse fellowship to the other. These and other objections drove us from them, and we turned to the Bible worship of the Baptists. Among them we have found a home we love.

We have referred above to the power of the clergy and the weakness of the laity. We have imagined that one great question at issue in the Puseyite controversy may be, whether the laity power now possessed by the laity shall be continued or diminished. We believe there are democratic influences at work in this church. That there are feelings adverse to these influences, and even in favor of restricting the little of democracy within its pale, may be perceived from the short extract of a discourse lately delivered before the N. J. Episcopal State Convention which follows:

"The venerable men who were instrumental in organizing the American church, were tempted to go too far with the popular current; or were themselves unduly biased by the prevailing prejudices against any concentration of authority in the hands of those who are not strictly creatures of the popular will, and therefore its supposed exponents."

Whether or not democratic principles are directly at issue, they certainly are involved in the Puseyite controversy. The success of Puseyism will be a heavy blow to democracy in the Episcopal church;—its defeat, perhaps an entering wedge to its more extensive introduction. In this view alone it becomes us all to withhold our hands from an impolitic and ungenerous attack upon the Protestant Episcopal church;—ungenerous, because, in this country, it is an attack of the strong upon the weak;—impolitic, because its direct tendency is to strengthen Puseyism and to weaken the hands of those who are contending against it.

THE SOCIAL MEETINGS OF A CHURCH.

One of the highest attainments of a Christian pastor, is the ability to conduct the social meetings of a church in such a manner that they shall be invariably interesting and useful. These meetings are of little less importance to the active piety and prosperity of a church than the usual ministrations of the pulpit. And how much has been written on the modes of sermonizing;—the characteristics of effective preaching;—the essentials to pulpit power. How little attention is given to the prayer and conference meeting! Seldom, if ever, are the best modes of conducting a subject of inquiry or discussion. It is hardly recognized as a matter affecting the vital condition of the churches. That its comparative importance is as great as we have represented, no intelligent pastor or layman will deny. The union, the brotherly love, the activity, the sense of individual responsibility, the cultivation of spiritual gifts, the encouragement of the pastor, the shining of the light which a church has received and is commanded to reflect—these, and many more objects of equal moment, are identified with the character of our social religious meetings. The principles upon which they should be conducted are, then, too fundamental and too important in their bearings, to be overlooked.

These meetings should not be regarded on the one hand as mere religious pastimes, nor on the other as merely occasions for "taking up the cross." A want of social freedom, of a free, simple, honest and earnest communication of the Christian experience of the different members of the meeting, is the evil which prevails most, and against which the pastor and the elder brethren need to set themselves most strenuously. The members of the meeting must feel at home there—must be awed by no emotions but those of reverence to the Deity, and restrained by no considerations but those of mutual respect and tenderness. They should be careful to avoid offensive words, should never raise or scold, should make no attempts at display, and no pretensions to superior knowledge or merit; but they should with simplicity, naturalness, fervor and Christian love, give an honest expression to the desires of their hearts and the results of their experience. The pastor, or whoever presides in his place, should, by his example and by direct efforts, renewed as often as need be, lead those who take part in the meeting to be brief and direct in what they communicate. But few brethren, comparatively, are accustomed to go forward in these exercises. Others are sometimes moved to speak, but then they have a little to say—but one thought, perhaps, to express—that they conclude to be silent. So little to say! The grand difficulty in a social meeting is that the brethren who speak have so much to say. If they would only give and give expression to one idea,—what down—they would in nine cases out of ten, add to the force and value of their remarks. A religious meeting, at which the pastor, deacons, and one or two laymen (who have been heard at every meeting of the kind for a year) occupy the whole time, can hardly be called social. It may be useful, but conducted in the true spirit of Christian love and social freedom, its usefulness would be enhanced ten-fold. We do not suppose it is the duty of every church member to exhort, but it ought to be the privilege of nine-tenths of every church, at least, to speak to their brethren and sisters on the subject of religion. Are they not all interested in this subject? Do they not all regard it as surpassing in interest and importance every other subject? Have they not the ability, and are they not accustomed to converse on other subjects? Is not this as fruitful as other subjects? What then should hinder them?

Large churches should be divided into districts, at all the members may have all the advantages which properly belong to a social religious interview. The great end of these meetings should be the promotion of practical piety. They should be quiet, orderly, solemn; at the same time free, social and lively. Every act of worship should be voluntary. Each one should be willing to do a little, and but a little.

We have other hints to give on this subject, but we defer them for a future article. Meanwhile we should be happy to hear from correspondents upon it. The results of experience and observation are what we want on these practical subjects.

WANTS OF THE WEST, NO. V.

We want faithful preachers. We have surely a large number; but after deducting from the whole sum all such as preach a deficient and anti-scriptural doctrine for the gospel, such as are poorly qualified by nature or grace, and such as are principally occupied with worldly business, few are left. The compensation afforded ministers in this region of country, is too small to be relied upon for support; and they are necessarily driven into other occupations. One turns farmer, another mechanic, the third a school teacher, the fourth, county surveyor, the fifth, clerk of the district court, and the sixth, justice of the peace. I do think the preacher cannot be found in Wisconsin, who has preached the truth faithfully for three years, without having recourse to some worldly occupation, or suffered most severely by poverty. This fact should be known, for two reasons. 1. To remove any uncharitable feelings against those who have been long on the ground, and accomplished so little; and, 2. To discourage loiterers from coming into this part of the vineyard. If there should be any among you waiting to relinquish their salary of \$500 or \$1000 for the frequent threatening of starvation, for the sake of doing a good work for Christ, here is an open door and a wide field. We need tried, faithful, experienced and self-denying men. Tender fingered boys through covered with college rust, would find the task too great for the reward, and probably choose to return to the lap of their mother church.

But we need learned and devoted preachers. It is a grand mistake, that ignorant preachers will do for the West; for in no part of our country is there more fastidiousness in hearing preaching than in Wisconsin, which is generally peopled with as discerning and enterprising a class as may be found.

We have all sorts of error to withstand, from the highest claims of popery down to the pretensions of Mormonism. The preacher should be well versed in the history of the church, as well as the Scriptures, to cut off their pretensions. The boldness of errorists furnishes a strong argument for experienced teachers. We have been told by a preacher of the Methodist church in one of our principal towns, that immersion was never practised for baptism till the fourth century, and that the proper signification of baptism is to sprinkle. What a presumption upon the ignorance of his own people, who take this as good doctrine, though the more disinterested were disgusted with the dishonesty, while the fact presented speaks for itself. You see, what advantage is taken where they think it will do.

The craftiness of the errorists also demands experience and wisdom of the preacher. I might quote you a volume of anecdotes of Wisconsin growth, to illustrate this statement. I will give you one as a sample. Some two years since, Baptists and Pseudo-Baptists held a meeting in concert; sometime after its close, both parties thought it proper to take up the subject, which had been passed in silence. Some Pseudo-Baptists were offended on hearing something on baptism, and determined no more to hear the Baptist preaching, lest they should be taken by surprise, and hear the offensive subject. To accommodate all concerned, it was agreed that when the subject was to be discussed, public notice should be given of the intention. Notice was soon given, that the Rev. Mr. — was to give a course of lectures on baptism. We all attended, and heard, though very insulting and trying to patience, the five long philippics. It was publicly given out that the Baptist preacher would reply in two lectures to what all had heard. It was found, especially during the second lecture in reply, that the public notice demanded in such case by the Pseudo-Baptists, was to keep them away from us, while their public notice was to call us to them. This appeared in the fact that only one, and that a female, availed herself of the notice and attended. What craft! It requires men to meet it.

Wisconsin, Jan. 1844. GAUS.

THE YOUNGER MEMBERS OF THE CHURCH.

The indifference of churches to the happiness and spiritual advancement of those, whom from time to time they receive into their fellowship, is alike unaccountable and unpardonable. The member is made responsible to the church, and not the church to the member. But when she receives him, she does not pledge her watch-care, her sympathy, her protection, her love? True, and she expresses all this. But how? By appointing a discipline committee;—by sending to inquire the occasion of his long-continued absence from meeting had the sacrament—perhaps, by exclusion. And is this the way to nurture, comfort, strengthen and render safe and useful our younger members? To be sure this is the most that many churches do, and if there be any complaint, the fault is charged upon the pastor. He does not visit his people enough. "What a pity," says Dea. W. to Bro. D. "that the converts of our last revival are so few of them at the prayer-meeting?" Yes, it is a pity,—but Dea. W. are you accustomed to take them by the hand when they come, and with a kind and pleasant look to inquire after their welfare? Do you know the names of each—where they live—what obstacles they have to encounter—what trials to endure? Do they hear frequently from your lips, in the conference meeting, some encouraging or kindly admonition? Are their interests—your temptations—their prosperity, remembered by you in your prayers? How have you done to attach their hearts to the church—to establish them in the faith and in habits of punctuality—to make them love the prayer-meeting and the brethren who sustain it?

The lamentable fact is, that of the elder brethren and sisters, in most of our churches, nine out of ten never trouble themselves at all about the young members, until they hear of their woful backslidings or apostasy. And then they sigh out some regret that they did not more attentively—that the members were received so hastily,—that there was so much excitement in the last revival; or they have something to say about the instability of professors generally at this day, the evils of evangelism, the necessity of a stricter discipline, &c., &c. The grand difficulty they do not touch—is it their own unpardonable neglect. In many instances, the distinctions of the world are brought into the church; at least to such an extent that many justify themselves in never seeking the acquaintance of a new member, and contributing nothing to his safety or his comfort; because, forsooth, he (or she) does not belong to their circle—moves in quite another sphere. Christians who are poor, and live in small houses, or above stairs—they may be very good people to be sure, and they are very welcome to the church, but they cannot expect us to notice them personally.—Was such the character and conduct of the primitive churches? Did they observe the laws of worldly etiquette—the distinctions of wealth and education? Did these interfere with their fellowship—their mutual acquaintance, care and love?

We follow these hints with an extract from a communication in the Christian Observer. It appears to be forgotten that the church has a duty to perform, as well as the young convert;—that when she receives him on profession into her bosom, she covenanted to walk with, counsel, cherish, and watch over that member. Has she done so? Does she? If so, how, or in what way? True, if any grossly offend it, may be noticed. At the present time, all that appears requisite is to have the young converts come forward, have them take upon themselves her vows. They are then left to themselves. Those who professed so much interest and feeling for them, while in an anxious state, now forsake them. Neither is it once supposed that there are those who are weak and feeble, or any babes in Christ—who are surrounded with temptations—that need milk, and not strong meat. No, all are treated and dealt with as though full grown and strong.

I speak in some measure from experience, having, within the last three years passed through trials and afflictions of no ordinary kind. Often have I felt the need of counsel, and advice, and Christian sympathy. My situation has been unknown to my brethren, at least to some of them, I cannot be sure. Yet none have offered me their counsel. I do not think my case singular at all; and when I review the past, it appears to me that there are abundant causes in the church herself to account for the coldness and indifference which so soon manifests itself after a revival.

A young convert expects, and rightly too, that all Christians should feel, in some measure, not in a less, certainly, the same love and zeal which he feels. And how is he disappointed, after the first impulse of the revival ceases, and the older Christians, those too who have professed so much zeal and love, and to whom he looked for example, counsel, and encouragement in his Christian course, have become cold, formal, and indifferent, or apparently so. He scarcely perhaps does not at all notice him to enquire how it fares with his soul, or what advances he is making in his Christian course. At first, it may be, he thinks he has been deceived, or is altogether mistaken in his views of what religion is, but he feels that this indifference is more and more manifest, and that the few who did notice him have also forgotten him. He begins to think it is the way, or fashion, and that these feelings should be kept for seasons of revival, and like a live coal, from a furnace, when cast among snow balls, becomes equally cold. In this state of feeling, should he go to the far west, or other lands, what wonder if he should be found in places of amusement, or neglecting the duties of the Sabbath, so far as to be found, should business or pleasure call, travelling by steamboat or railroad on that holy day? With me the wonder is that so many old Christians, those too who have made, while every duty, except those which devolve upon the pastor, is neglected by the church.

PUBLIC WORSHIP.

The character of religious services in the sanctuary is much affected by the habits of the congregation. There are some points, separately of but little moment, attention to which, if a whole people, would add greatly to the solemnity and beauty of public worship, and some of these are not admirably touched in an article on our first page, the authorship of which we regret to say, we cannot announce, but which we hope no reader will omit to read. We are less attentive to these little matters in this country than they are in England. A correspondent of the New York Evangelist, who recently passed several Sabbaths in London, and attended public worship with different denominations, states the following facts: "When the people enter their pews, they at once engage, for one or two minutes, in silent prayer. Episcopalians kneel for the purpose; Dissenters bowed their heads against the front of the pew.—This gave to the whole scene an air of solemnity befitting the day and the place. The congregations were remarkably quiet and attentive. Preaching of moderate worth was listened to without any indications of restlessness or contempt.

When the benediction was concluded, the minister and people remained for half a minute in silence. Not a word was opened, nor a hat or glove taken, nor a foot moved. They were exceedingly moderate in leaving the house. In no instance did I see the aisles crowded. They seemed willing to wait for one another. Gentlemen retired from the house of God as respectfully as from the house of a friend,—they did not put on their hats until they reached the door. After retiring from the sanctuary, gentlemen as well as ladies went home. The post office was closed, and no letters or papers were delivered on the Sabbath."

RELIGION AT WAR WITH WAR.

The religion of Jesus is, emphatically, the religion of peace. The noblest title of its founder is, "the Prince of Peace." The great end to which it aims is the making peace between God and man; between man and his neighbor. We profess to be co-workers with Christ;—to be praying and striving to prepare the world for the reign of the Redeemer,—to be willing to sacrifice and to be sacrificed for the enlargement of Zion and the advancement of correct principles. We claim the blessing of the peace-makers, while we publish the gospel as good news of peace with God, and good-will among men. It is time that every Christian should see the inconsistency of that man who, professing to be a follower of Christ,—takes not a decided stand as well against preparation for war, as against war itself. What a man saith, that shall he do. Who saith as we would upon the parade ground, will at some time or other, be reaped in the field of carnage. The church—every Christian—should be set in array, both against war and a preparation for it. Is it true, that in peace we should prepare for war? Shall we get ourselves ready to do a work which we disapprove of? And may not preparation produce it?

There is no country on earth more favorably situated to work out the great principles of peace than our own. We never need fear war from abroad. If it ever comes to our doors, it will originate in the mad ambition of rulers, or the reckless course of some party, striving to raise itself upon the bodies, and strengthen itself with the blood of the slain. This ambition will find scope for exercise, and this recklessness means for operating, only in the preparation for war which is going on, year after year, all over the land. If the nation is disciplined for the service of Satan, he will not let the discipline remain useless. He will not be easy till theological knowledge becomes practical.

"What manner of men ought we to be?"—how ought Christians to act in view of this subject? So as to be recognized as friends of peace;—as those who are at war with war. Not as law-breakers or rebellions to the authority of those who are set over them. But while they submit themselves to every ordinance of man for the Lord's sake, they should not forget that they have a duty to do in making laws as well as obeying them;—in giving power to rulers as well as in submitting to that power;—that they are sovereigns as well as subjects. There is no necessity for the Christian, while he obeys, to volunteer as the approver of the military laws of the land. He who desires to be clothed with the righteousness of his Master, has, in these times, no call to put on the harness of war, and with foolish frippery and tinsel ornament, to volunteer to teach others the art of making war according to law. This for the private Christian.

The pulpit has a higher work to do. Upon its raised platform it should become a battery against war, never to be silenced or occupied by the enemy. There the whole system should be denounced in broad, decided terms; while with the keen weapons God furnishes for his army, the pride, and ambition, and revenge which prompt to war, should be attacked and slain.

The noblest work of God is man;—made in his own image;—made to be his companion forever. The highest glory of God is the salvation of this being;—the highest glory of man the destruction. To what an unhallooed work does the world put this image of God? Read what another says upon this subject.

"Now look aside and contemplate God's image with a musket. Your bosom expanding with gratitude to nature for the blessings she has heaped about you, behold the crowning

glory of God's work managed like a machine, to seal the image of God—to stain the teeming earth with homicidal blood—to fill the air with howling anguish! Is not yonder row of clouds a melancholy sight? Yet are they the sucklings of glory—the baby nighties of a future gazette. Reason beholds them with a deep pity. Imagination magnifies them into fields of wickedness. There is carnage about them, carnage and the pestilential vapors of the slaughtered. What a fine looking thing is war! Let, dress it as we may, dress and feather it, daub it with gold, huzzas it, and sing swagging songs about it—what is it, nine times out of ten, but murder in uniform? Cain taking the sergeant's shilling?

"That a man should kill a man, and rejoice in the deed—may, gather glory from it—is the act of the wild animal. The force of muscle, and dexterity of limb, which makes the wild man a conqueror, are deemed in savage life man's highest attributes. The creature, whom in the pride of our Christianity we call heathen and spiritually desolate, has some personal feeling in the slaying of his enemy, and then, making an oven of hot stones, bakes his dead body, and, for crowning satisfaction, eats it. His enemy becomes a part of him; his glory is turned to nutriment; and he is content. What barbarism! Field-marshal's sicken at the horror; may, troops shudder at the tale, like a fine lady at a tale."

"In what, then, consists the prime evil? In the murder or the meal? Which is the most hideous deed—to kill a man or to cook and eat the man when killed? "But softly, there is no murder in the case. The craft of man has made a splendid ceremony of homicide—has invested it with dignity. He does not, like the unchristian savage, carry away with him mortal trophies from the skulls of his enemies. No; the alchemy or magic of authority turns his well-won scalps into spoils, or hangs them in stars and crosses at his button hole; and then, the battle over—the dead not eaten, but carefully buried—and the maimed and mangled howling in hospitals—the meek Christian warrior marches to church, and reverently folding his sweet and spotless hands, sings *Te Deum*. Angels watch his fervent thanks to God, to whose footstool—on his own faith—he has so lately sent his shuddering thousands. And this spirit of destruction working within him is canonized by the craft and ignorance of men, and worshipped as glory! And this religion of the sword—this dazzling theism, that makes a pomp of wickedness—seizes and distracts us, even on the threshold of life. Swords and drums are our baby playthings; the types of violence and destruction are made the proudest pastime of our childhood; and as we grow older, the outward magnificence of the ogre glories—his trappings and his trumpets, his privileges and the songs that shouted in his praise—ennoble the bigger baby to his sacrifice. Hence, slaughter becomes an exalted profession; the marked, distinguished employment of what, in the jargon of the world, is called a gentleman."

We recommend the above to the notice of all who have an itching for military glory or respect for the religion of the sword. A BOLD AND ELOQUENT SPEECH. We have seldom read a more stirring and masterly defence of liberty and of a righteous administration of government, than is contained in a speech delivered at a late "Texas meeting" in Kentucky, by the Hon. C. M. Clay. We find it in the Cincinnati Weekly Herald, and learn from that paper that Col. R. M. Johnson presided at the meeting. The majority of the Committee, it seems, had reported resolutions in favor of the annexation of Texas. Mr. Clay offered others as a substitute, and in their defence he made the speech referred to. We have copied a portion of it on our last page, but we are not satisfied to leave our readers with that extract alone. The subject of slavery in Texas and the United States is not only the subject considered by Mr. C. In his introduction he speaks of the question at issue "as second only to those which have forever made illustrious the year 1776." He is aware that his views are not popular in Kentucky. He says:

"Those gentlemen who would annex Texas to the Union, and hurry us blindfold down this precipice of ruin and dishonor, have here in Kentucky, as elsewhere, no regard to their favor. On one side are honor, power, wealth, and easy access to fame; on the other, slide, denunciation, banishment, poverty, and obscurity threaten. If I then speak freely the truth, when you, my countrymen, are to reap all the fruits of the sacrifice, no man can say that I ask too much, when I pray you to hear with a patience, becoming the solemnity of the occasion."

His first argument is, that this appeal to our sympathies in behalf of Texas and these unjust denunciations of Mexico are foreign to the issue, and eminently calculated to lead us into error. He brings a host of facts under this head, showing his thorough acquaintance with the history of both countries as they relate to our own. These facts, with his argument upon them, lead him to this—that the annexation of Texas to the United States is contrary to the law of nations. After showing what an injustice it would be to Mexico, he asks, "But where is the necessity for the annexation—even if Texas desired it—even if Mexico did not denounce war—even if there was no violation of national faith, even if she was not a slave State—where, I ask, is that overwhelming necessity which generates a power not given by the constitution, nor anticipated by its authors? It is not territory that we want; our wide, unoccupied domain stretches from the Mississippi to the far Pacific; we have already more land than we are able to defend from savage incursion or British usurpation.—We want more slave States to offset the fanatical free States."

The paragraph following we earnestly invite our readers to peruse; then turn to the last page of this paper and read the extract there, and remember and thank God that truth is advancing with such rapidity that this language is used by a citizen of a slave State on her own soil, and is heard with respectful attention. Verily, the day dawneth!

"Let the world hear it; you admit, sir, that we want Texas to extend slavery among men. Unutterable emotions agitate my bosom; I ask the charter of my liberty—of my liberty I call upon the Declaration of American Independence upon which it is founded, I invoke the spirit of freedom which in the day of suffering and threatened despair inspired its utterance, and solemn protests against this most unholiest scheme. Shall we not blush to draw the veil, which has hardly shielded us from the contempt and loathing of mankind, for proclaiming liberty and practicing servitude; shall we no longer gull them by the hypocritical plea of necessity, the sole defence of tyrants! Answer, we incur the guilt of slavery, and are ready to do battle even unto death for its extension—then espunge

from your annals the declaration of rights—repeal the law of '20, which makes the slave trade piracy—down with the gibbet and bind the laurel upon the brow of the suspended culprit—withdraw your fleet from the coast of Africa—sell Great Britain and the rest of the world in slavery—enact a solemn force, when you talked so loudly of liberty; that tyranny is the best government, and slavery is the truest liberty—that now at last, you begin to be in earnest—fifty years constraint wears the impassive muscles of the most wooden face—you give it up—now you hold slavery sacred at heart, and like the oriental prophet of Medina, you are ready to propagate your faith by fire and sword throughout the world—that henceforth and forever your watchword shall be, "slavery or death." I care not for the precedents of the past, I declare that there is no power in the Federal Constitution by which a slave State can be admitted into the Union. Slavery cannot exist by the law of nature; it cannot exist by the law of the land; it cannot exist by the laws of the sovereign States, in the formation of the Constitution they that far retained their sovereignty, denying it to that creature of the creature of the will—slavery vested in Congress the power to make a slave, then they at the same time yielded the power to unmake him. If then the Congress can make a slave State, it can unmake a slave State; and if she has that power, it is her bounden duty not to add new slave States to the Union, but to purge it immediately of this fatal disease which threatens death to the liberties of the whole country.

They who contend, then, for the admission of the slave State of Texas, are handing a two edged sword, it cuts both ways, the assumption of such a power must, therefore, be abandoned at once and forever. The contemptible jargon that slavery already existing in Texas or other territory, acquired by conquest or by voluntary cession, by municipal law, Congress may form them into slave States and admit them into the Union, is unworthy of consideration; it is the shameful and unworthy plea of those who do through an agent or indirectly, that which they cannot do directly or of themselves. Nothing but sovereign power can make a slave: the moment a State is admitted as an independent, unites itself with this Union, at that moment its sovereignty is lost, and with it falls slavery at the same time. If the State about to be admitted was originally a part of the territory of the U. S. it never had any sovereignty, and of course never could have made a slave.

COLPORTAGE.

The following letter exhibits the variety of characters and the destitutions which the self-denying Colporteur meets in his toilsome work. The same choir which supported this colporteur the last year, have contributed \$150 to support him this year. A leading member of this choir, besides giving \$40 toward his support, has given also \$150 more to sustain another colporteur, making two sustained by this choir the present year.

INDIANA, Nov. 13, 1843.

To the Secretaries of the American Tract Society.

BRETHREN:—My time has been so filled up in going from town to town, and visiting from house to house, that I have not written as often as my heart prompted. When I received your letter, stating that the choir of Salem Street Church, Boston, had raised the means of sustaining me for a year, it made me weep and rejoice for weeks together. I could not help weeping whenever I thought of this evidence of the attachment to the cause of Christ on the part of friends whom I never saw. It will stimulate me to effort among a people where all shades of error exist. *Deism, Fidelity and Romanism* are the more common forms of error here. The latter has a strong hold upon the people, and they are now building a seminary. The territory embraced in my commission this year, covers 8 or 9 large counties, some of them 30 by 35 miles square, the population being scattered through the woods and along the prairies. I can only visit the settlements once, and therefore cannot know much of the results of reading the books I distribute. People are very anxious to procure the books in their scattered settlements, and sometimes come several miles to get a tract. Others state that they have never seen a tract and rejoice when they get one. The German tracts are received by Romanists and Protestants with thankfulness, and almost always with the proffer of refreshments for myself or horse. I called on a Romanist physician to whom I gave tract No. 85, and when I saw him a few days afterwards, he treated me with great kindness, and refused pay for some medicine which I needed. I have repeatedly sold books to Romanist families, and when I gave, they expressed gratitude, and promised to read them. I make it a point to converse with all the families I meet about the great salvation by Christ, and I cease not to warn the impenitent everywhere, in the house, and by the way, to flee from the wrath to come. I have frequently met with the infidel, and in some instances, they have given up their skeptical views, and one at least has been fully converted by reading "Nelson on Infidelity." Another with whom I spent the night allowed me to read the Bible and pray in the morning. I lent "Nelson's Cause and Cure of Infidelity" to an infidel leader in the county of D. He has said that it is the ablest refutation of infidelity he has read, and he is familiar with the whole controversy. One of his followers was very angry with me for circulating such works at first, but soon became a friend, and allowed me to put a plentiful supply of tracts, &c., in the hands of his children. There is much infidelity in this region, and "Nelson" is much needed.

[Further extracts next week.]

LETTER FROM CHINA.

A letter, dated at Canton, has been received from Dr. Macgowan, missionary physician in China, and extract from which we find in the Macedonian for February.

After mentioning the prevalence of sickness at the city of Hong Kong, (now called Victoria) that Mr. Shuck had been sick, but was recovering; and also, that himself was expecting soon to leave Canton for Ningpo, one of the large cities on the coast, and several hundred miles north, which by the late treaty, has been made a free port for the purpose of establishing a hospital, he records the following interesting incident.

"One of the Hong merchants, the other day, sent his sedan chair, carrying me to a distant part of the suburbs, for the purpose of prescribing for a friend whose disease baffled the skill of the native physicians. The mode of conveyance was a palanquin, the chair being carried to the patient's residence with perfect secrecy. So anxious were those intrusted to keep me concealed that I could scarcely see my patient, and I was obliged to wear a very small, and covered with gauze. After threading my way through numerous streets, whose average breadth did not exceed four feet, I was at last introduced into the ancestral hall of a spacious mansion. This mansion resembled a Roman chapel; the altar, its burning tapers, and other decorations; on the altar were small tablets, with inscriptions relating to various deceased ancestors. On being ushered into the patient's room, I was received with marked politeness, and placed at the left—the seat of honor.

The sufferer was an aged man, the head of a large family. The male members of the family were all assembled, anxious to hear what could be done for their father. The wives (four in number) and the daughters were looking on through screens, carefully concealing their view of the foreigner;—illustrating the fact that Chinese females can be reached only by female missionaries. It is only when sick, and rarely then, that they are permitted to hold any intercourse with a foreigner.

The old gentleman complained that his malady—an enormous tumor on his knee—prevented his kneeling, and that in consequence he had not prayed for four years. This afforded me a favorable opportunity to tell him of the true God, and of the spiritual worship which he required. He expressed himself pleased with all I said, and told me that I must have a good heart. This led me to attempt an explanation of the lost condition and depraved state of all men, and of the inner's fixed and impenitent heart. He was supplied with tracts; and subsequent visits have shown that he begins to comprehend the motives of Christians in visiting the sick. The remedy for his bodily disease was very simple. But he does not know that he has a disease far more frightful than the one of which he complains. One of my greatest trials, is my inability to hold free conversation with the people on the all absorbing theme of eternal Christian of every time—Christ crucified. Happily this is a trial that may overcome."

News from the Churches.

BAPTIST CHURCH, NORTH MIDDLEBORO'.

A brother whose business requires him to travel much, furnishes us with the following: "The Baptist church at North Middleboro' have for the last four or five years been favored with the labors of the Rev. Silas Hall, a faithful and instructive preacher of the 'old school,' who has been abundantly owned and blessed by his divine Master in different churches, as well as among the people with whom he now labors. The Lord has graciously visited that church and congregation with the influence of the Holy Spirit, and numbers have been added to the church during the labors of brother Hall with them. The present, however, is with them a time of declension, but a symptom of reviving has appeared. Such was the state of feeling with the brethren, on the last Sabbath evening, that their pastor gladly appointed a special meeting of the church, to plead the outpourings of the Spirit upon themselves, their families, and the community around. May the Lord graciously grant the requests, and favor them with a glorious revival.

"The families of our Baptist friends, as well as those of their neighboring Congregationalists, appear to be well supplied with religious reading. Almost every family receives a weekly religious journal; and as most of them are farmers, they are also supplied with some useful agricultural paper."

Our brother visited the Rev. Asa Niles, now residing at North Middleboro'. Bro. N. is an aged servant of Christ, whose impaired health prevents him from preaching the gospel to others, but who seems to be blessed with his consolations, himself. He has passed through a severe and protracted affliction in the sickness and death of a dear son. He is entitled to the sympathies and prayers of his Christian brethren.

MILBURY, AND HEATH.

The Rev. J. Upham, pastor of the Baptist Church in Milbury, says in the postscript of a letter to the editor:

"We had a delightful season the 1st Sabbath of the year. I baptized six, four men and two women: "Bro. Fitts writes me that he is enjoying at Heath a most glorious refreshing from the presence of the Lord. About 40 had given evidence of conversion when he wrote. The work was still in progress."

WILMINGTON, DEL.

A letter has been received by a gentleman in this city from Wilmington, which states that the Baptist church in that city is enjoying a rich refreshing from the presence of the Lord. About sixty persons have been baptized, and twenty more are in readiness. The work is spreading, and some of the rankest opposers have been subdued by the power of the gospel and the Holy Ghost. The pastor, Rev. M. J. Rhees, who is described as "an excellent man and a first rate preacher," has been assisted in his multiplied labors by Elder Knapp, who, notwithstanding the newspaper discussions about him, seems to be sincere at work. It is stated, however, that his health has not allowed him to preach but one sermon on the same day.

CONANNEY, N. J.

The pastor of the Baptist church in

